لوامع أنوار التمجيد وجوامع أسراره في التوحيد في علم الكلام والعقائد

The Glowing Lights of Glorification and Its Comprehensive Secrets in Tawḥīd In Speculative Theology and Tenets of Faith

Translator: @huruufi | t.me/alnujaba110

Lawami’ Anwar al-Tamjid

In the Name of Allah, the Most Gracious, the Most Merciful.
All praise is due to Allah—the Self-Sufficient without need (al-Wājid), the Existent without cause (al-Mawjūd), and blessings be upon the one sent forth for the noblest of people (ashraf millah), and upon his family, who are like guiding stars and luminous crescents (al-nujūm wa-al-ahillah).
After this, says the one created from the most humble of waters (al-māʾ al-mahīn), the impoverished, the weak, the submissive servant, the believer in the absolute oneness (tawḥīd) of the Lord of all worlds, the one who declares Allah’s transcendence (tanzīh) beyond the assertions of the unjust, the anthropomorphism of the errant, the deviation of the misguided, the heresies of the false, and the falsehood of the heretical. I bear witness to the truthfulness of the Prophets and the Messengers, the infallibility (ʿiṣmah) of the saints (awliyāʾ), the veracity of the righteous successors (al-khulafāʾ al-ṣādiqīn), and the certainty of the Day of Judgment (yawm al-dīn).
I am Rajab al-Ḥāfiẓ, may Allah preserve his (my?) faith and grant him security in both abodes. This is a treatise on the fundamental principles (uṣūl) of the divine book, which I have titled “Lawāmiʿ Anwār al-Tamjīd wa Jawāmiʿ Asrār al-Tawḥīd” (The Radiant Gleams of Glorification and the Comprehensive Secrets of Divine Unity). I have inscribed within it my creed and conviction, making it my provision (zādī) for the day of my return (maʿādī). Due to the necessity of prioritizing tawḥīd over all other sciences, I have followed it with another book titled “Mashāriq Anwār al-Yaqīn fī Izhār Asrār Ḥaqāʾiq Amīr al-Muʾminīn” (The Oriental Lights of Certainty in the Manifest Truthful Arcana of the Prince of the Believers). This noble book stands as a synthesis of the esoteric arcana (ḥaqāʾiq asrār) of tawḥīd, prophethood (nubuwwah), and divine authority (wilāyah), guiding those who reflect upon it toward the ultimate goal (al-ghāyah) and final station (al-nihāyah). And Allah alone is the helper and the guide. Thus, I say, relying upon Him and seeking His intercession:
I bear witness that there is no deity except Allah, alone, without partner. A testimony in which the inner self (al-sirr) aligns with the outer declaration (al-iʿlān), and the heart (al-qalb) with the tongue (al-lisān). He is the Ever-Living (al-Ḥayy), the Eternal (al-Qayyūm), existing without modality (kayfiyyah), known without limitation (ḥadd). Exalted is He! Majestic in His glory (jalāl), Self-sustaining in His essence and attributes, independent of all creation. He is alone, without an associate. He drew near (fa-qtarab), yet remained veiled (fa-ḥtajab). His distance is not that of physical separation (buʿd masāfah), nor is His nearness one of spatial contiguity (qurb kathāfah). He is near to the arcana (asrār) through His beneficence (birr) and mercy (raḥmah), yet beyond the reach of perception due to the brilliance of His majesty. His beauty (jamāl) conceals Him from sight, while the perfection of His light (nūr) renders Him unknowable to the external senses. He manifests through His

hiddenness and remains hidden within His manifestation (ẓahara bi-ghaybihi wa-ghāba bi-ẓuhūrihi). He is the Manifest (ẓāhir), yet unseen (lā yurā), the Hidden (bāṭin), yet never absent (lā yakhfā). He is recognized through the innate disposition (fiṭrah) of hearts, yet He dwells beyond the veils of the unseen (sawātir al-ghuyūb). His luminous attributes (ṣifāt al-nūr) radiate from all directions, yet His absolute essence (dhāt al-muṭlaq) is beyond all directions. He is the transcendent, the absolute singularity (al-fard), unbound by matter (mujarrad ʿan al-māddah), beyond form and composition (al-ṣuwar wa-al-tarkīb). He alone possesses the highest majesty, and the most resplendent beauty (badīʿ fi jamālihi), alone with no equal. His existence is one of faith (wujūd īmān), not mere sensory perception (wujūd ʿiyān). His signs (āyāt) testify to Him, His creation affirms His oneness (waḥdāniyyah), and the heavens and the earth declare His lordship (rubūbiyyah). Every created thing is a proof (dalīl) of Him, every contingent being is dependent upon Him, and all existence points to His grandeur (ʿaẓamah) and supremacy (kibriyāʾ). Your essence is one (wāḥidah), ungraspable by human thought, untouchable by plurality (lā tuḥāwiluhā kathrah). To You belongs majesty (jalāl), generosity (ikrām), permanence (baqāʾ), and eternity (dawām). Yours is the eternal kingdom (al-mulk al-muʾabbad), the everlasting sovereignty (al-sulṭān al-sarmad), the invincible might (al-ʿizz al-manīʿ), and the sublime grandeur (al-majd al-rafīʿ). The Truth (al-Ḥaqq)—exalted is His Name and glorified is His majesty—is the One who encompasses all directions, the Singular, the Self-Sufficient (al-Ṣamad), deserving of all acts of devotion (ʿibādāt). He is the Absolute, the Indivisible (witr), possessing the most perfect signs, the Lord of Unity (rabb al-tawḥīd), and the worshipped Truth known in all languages. No words can encapsulate Him, nor do gestures encompass Him. His eternal, everlasting, self-sustaining, and merciful essence (dhātuhu al-azaliyyah al-abadiyyah al-qayyūmiyyah al-raḥmāniyyah) is sanctified by true unity (al-waḥdah al-ḥaqīqiyyah), transcendent beyond multiplicity in form (al-kathrah al-ṣūriyyah). He is the source of all existents (mabdaʾ li-sāʾir al-mawjūdāt) and the fountain of all perfections, described by the noblest attributes (mawṣūfah bi-akram al-ṣifāt), free from deficiencies and needs. He is exalted beyond spatial confines and directions, purified from resemblance to created beings, and free from categorical limitations (mubarrah ʿan al-maqūlāt). Glory be to the Self-Sustaining One, who has neither ceased nor will cease to be, the Singular One (al-Fard) who is beyond immanence and transition. He is One, without partner, having always existed before the sky was built or the earth was spread forth. Before there was any pulsing movement, before any speaker uttered a word, before the dark night or the shining dawn, God was, and nothing was with Him. He remains as He has always been, never multiplied by His creation. Glory be to Him who determines “where”, though no “where” contains Him, and who defines “how”, though no “how” can describe Him (fa-lā kayf yaḥkīhi). He is exalted beyond space and time, beyond the bounds of temporal

succession (fa-lā waqt yubārīhi). He is One, without partner. He is too exalted to be encompassed by any fixed duration or any extended span. He transcends all temporal limitations. He is the Living One (al-Ḥayy), the Praised and the Praise-Worthy (al-Ḥamīd al-Maḥmūd), the Most Holy (al-Quddūs), the All-Pure (al-Subbūḥ), the Lord of the angels and the Spirit, the Ever-Living who does not die. Glory be to Him, the Eternal One of primordial existence, whose being preceded nonexistence, whose eternity affirms His preexistence, and for whom place is but a created thing. His Name is too exalted to admit duality, for He alone has no partner. His preexistence (qidamuhu) has neither form (rasm) nor boundary (ḥadd). His dominion has neither beginning nor end. His decree admits neither rejection nor opposition. His sovereignty has no rival or equal. The Eternal is sanctified in the majesty of His greatness and in the permanence of His sovereignty. He alone has no partner. His preexistence has neither originality nor limit, nor does His dominion have a before or after. His command admits neither resistance nor refutation, and His sovereignty has no opponent nor equal. The Self-Sustaining One (al-Qayyūm) is sanctified in the majesty of His greatness and the permanence of His dominion. He alone has no partner. The senses cannot grasp Him, so that He might be given a form (shakal), nor does He resemble humanity, so that He might have a likeness (mithl). The eyes of intellect fail to perceive His essence, and the means of access fall short of describing His attributes. He is the Ever-Living, the Self-Sustaining, whose existence is by His essence, through His essence, and from His essence. He is not contingent upon any cause (lā li-ʿillah taqūmuhu), lest He be a possibility (fa-yakūna mumkinan). He is not preceded by anything, lest He be an occurrence. He is not multiplied by composition, lest He be a receptacle for created things.

He is the Living One before all that lives, the Living One after all that lives, the One who grants life to all that lives, yet He did not inherit life from another living being. Thus, He is the true object of worship, the absolute deity, singular in essence and singular in attributes, eternal in divinity, everlasting in sovereignty, perpetual in majesty, splendor, and might. The Ever-Living, the Self-Sustaining, who does not die, whom neither signs can depict, nor scenes contain, nor veils obscure, nor sights reach.He is beyond the reach of aspirations, and the deepest intellects cannot grasp Him. His face is wherever you turn, and His path is wherever you walk upright. Motion and stillness do not apply to Him, so how can that which He sets into motion apply to Him? There is no deity but Him, God alone.

Whoever describes God has limited Him, and whoever limits Him has counted Him. Whoever counts Him has made Him dual, and whoever makes Him dual has invalidated Him. For He is not within things, lest He be confined, nor is He separate from them, lest He be enumerated. Thus, He is both beyond all things, yet near to them, established over them (qāʾim bihā), and sustaining them (qayyūm ʿalayhā). He is not divisible so as to be numbered, nor does He

multiply so as to be limited (wa-lā yatakaththar fa-yuḥadd). None has truly declared His oneness who has assigned Him a modality (mā waḥadahu man kayyafahu). None has attained His reality who has likened Him (wa-lā ḥaqīqatahu aṣāba man mathalahu). None has referred to Him who has analogized (shabh) Him. None has truly praised Him who has imagined Him. He is the Just Ruler (al-Ḥakam al-ʿAdl) who is neither conceived nor accused. The intellects and souls bear witness, as do the eyes and the senses, that the world is ever-changing (mutaghayyir). And every changing thing is corporeal. And every corporeal thing is originated. And every originated thing has an originator. And that Originator is the Creator, the Determiner, the Fashioner, the Shaper, the Almighty, the Supreme. Due to the necessity of an effect requiring a cause, He is the Ancient Lord, the Most High, the Most Great, the Self-Sufficient, the Most Generous, the Ever-Giving, the Most Merciful, from whom the world has emanated and whom it depends upon, while He remains exalted beyond it. He is the Primal Beginner (al-mubtadiʾ al-awwal), from whose bounty the existence of all that exists has overflowed. The First Principle (al-mabdaʾ al-awwal) is necessary by His essence, and what is necessary by its essence is Living and Self-Subsisting. That which is Living and Self-Subsisting is eternally pre-existent, and the eternal is necessarily existent and ever-abiding. He is One in every respect, and the One True Being cannot be corporeal, for corporeality entails composition (tarkīb) and multiplicity (kathra), and every composite has a beginning, and whatever has a beginning is contingent. The True Self-Subsisting One is entirely beyond all materiality, transcendent above all forms, sanctified from all multiplicity, and free from all attributes that imply deficiency. No boundary can encompass Him, nor does any enumeration begin for Him. No depiction can define Him, nor can any name disclose His reality. The horizons cannot contain Him, nor can thoughts unveil Him. Vision cannot grasp Him, for how could vision perceive Him when it is His creation? How could the horizons encompass Him when they are His making? The created thing bears witness to its own Maker, and its nature is known by analogy within its own kind. Glory be to the True Self-Subsisting One, whose existence has no beginning, nor does His dominion have an end. The entire cosmos is preceded by nothingness and is fated toward annihilation (fanāʾ). Thus, everything other than the Ever-Living, the Self-Subsisting One is contingent (muḥdath), composite (murakkab), and dependent (muftaqir), but the Truth—exalted is His Name—is utterly simple and indivisible, without multiplicity in His essence or attributes. He is He (huwa huwa), One without division, neither by estimation nor by definition. He has no equal or adversary, One in essence, description, and decree. To Him belongs the unity befitting the nobility of His countenance and the majesty of His grandeur, as the absolute divinity. And the Absolute Deity is none but Allah, exalted be He (huwa Allāh subḥānah), the All-in-All (kullu al-kull). He is the Worshipped by all, the Creator of all, the Most High above all, the Transcendent beyond all, the Exalted over all, the Sanctified from all,

the Pure from all, the All-Knowing of all, the Overshadowing over all (al-muẓill ʻalā al-kull), the All-Aware over all (al-muṭṭaliʻ ʻalā al-kull), the Preserver of all (al-ḥāfiẓ al-kull), the Guardian over all (al-ḥafīẓ ʻalā al-kull), the Sustainer of all (al-qāʾim bil-kull), the Absolute Self-Subsisting over all. Thus, the Eternal Lord, the Pre-Existent One, is truly One; the Absolute Refuge (ṣamad) who endures; the Self-Subsisting, truly worshipped. Glory be to Him who is unique in His oneness and majesty, who is sanctified in His glory and beauty, who is mighty in His everlasting perfection, who has decreed annihilation and disappearance upon creation. For everything is perishing except His Face. Thus, there is no truly worshipped being in reality except Allah alone—Lā ilāha illā Allāh. Lā ilāha illā Allāh is both negation (nafy) and affirmation (ithbāt). The Truth remains unchanging and everlasting, whereas its opposite is utterly devoid of existence, pure non-being (ʻadam maḥḍ), eliminating any notion of duality (ithnānīyah) in both negation and affirmation. The meaning of the Word of Tawḥīd and the Verse of Divine Singularity is that there is no god in existence, no living existent, who deserves bowing and prostration, except Him—One in His essence, self-sufficient (ghanī) from all His creation, powerful (qādir), knowing (ʻālim), living (ḥayy), hearing (samīʻ), seeing (baṣīr), willing (murīd), rejecting (kārih), self-sufficient. He is One, transcendent beyond all deficiency, pure from every flaw (ʻayb), both in His essence and attributes.
He alone deserves worship. His Name is Lā ilāha illā Allāh, His attribute (naʻtuḥ) is the Most Merciful (al-Raḥmān), His essence is the Unique (al-Aḥad), and His attributes are the One (al-Wāḥid). His Name is Allah—exalted beyond mere naming, a proper name of His sacred essence, encompassing the majestic attributes (ṣifāt al-jalāl) of grandeur (ʻaẓamah) and might (kabriyāʾ), preventing any association (shirk) in truth or in name. He is the Most Merciful (al-Raḥmān), beyond comparison, whose names none can share, whose kingdom none can rival, whose greatness none can resemble, whose command none can dispute, whose decree none can oppose, and whose worship none but He alone deserves. He is the Eternal Lord, the Supreme King, the Self-Sufficient and Generous, without partner in divinity, without equal in essence. He is exalted beyond all likeness, transcendent beyond comparison (tashbih) and similitude (thamthīl). He is too majestic to require an offspring, too sanctified to be confined by number. He is the One, the Absolute, whom none can resemble, whom none can equal. To Him belongs the resplendent majesty, the all-compelling dominion, the radiant kingdom, and the sovereign grandeur. He is the First and the Last, the Manifest and the Hidden (al-Ẓāhir wa-al-Bāṭin). The First by His Essence (al-awwal bi-al-dhāt).The Last by His Attributes (al-ākhir bi-al-ṣifāt). The Manifest by His Signs (al-ẓāhir bi-al-āyāt). The Hidden beyond all imaginings (al-bāṭin ʻan al-tawahhumāt). Philosophies have faltered in their pursuit of His sovereign dominion, and even the most profound interpretations have drowned in their attempt to grasp His knowledge. The intellects have become lost in the vastness of His greatness, and

speculations have wandered in the deserts of His might.
They are veiled by the light of His Absolute Oneness (nūr al-aḥadiyyah), and covered by the awe-inspiring radiance of Lordship, preventing them from attaining the reality of His divine essence. Thus, the gaze turns back in defeat, weary and humbled, and the intellect remains astounded and overwhelmed, while the mind is bewildered and awestruck, and speculation is cast aside, scorned and banished. So, glory be to the Sovereign, the True, the Transcendent One, who is beyond all directions and locations, whom neither sleep nor slumber overtakes, whose majestic perfection cannot be described by even the most eloquent tongues. He is not contained by place, nor is any place devoid of Him, and no tongue can truly articulate His reality. By Him, creation came to be—not by creation was He.
If you say "When?" (matā), you have already assumed that existence preceded its own coming into being.
If you say "Before?" (qablahu), then "before" follows "after."
If you say "Where?" (ayna), you have assumed that space preceded its existence.
If you say "How?" (kayfa), you have sought to define that which is beyond description.
If you say "From what?" (mimma), you have separated Him from all things.
And if you say "He is" (huwa), then the "hā'" and the "wāw" are but expressions of His speech.
By the Logos (al-kalimah), the Maker (al-Ṣāni‘) has manifested Himself to the intellects, and by it, He has concealed Himself from the eyes. Exalted is He! His bounty is the very sign of His existence, and the lights of His grandeur prevent slumber from overtaking Him. He has never ceased to be, nor will He ever cease—eternal and everlasting (azaliyyan abadiyyan), hidden in the unseen realms, wherein none exist but Him, and none is to be worshipped but Him. Neither likeness, which the intellect might conceive, nor doubt (tashkīk), which illusion might conjure, can apply to Him. He is the All-Compelling (al-Jabbār), who split apart and stitched together the darkness of non-existence by His power and might. Thus, the dwellers of existence (ahl al-wujūd) proclaim: "There is no god but Allah" (lā ilāha illa Allāh). By His decree and command, He perfected the order of creation. There is no Creator but Allah—the Creator of the heavens, who fashioned them in justice (bi-al-‘adl faṭarahā), and set their sun and moon in motion. They revolve by His dominance, and rise by His command. He filled them with lights,
sanctified them with the righteous, guarded them with piercing stars, and preserved them from ruin and collapse.

Thus, the heavens are:
The realm of the unseen dominion, The celestial dome of sovereignty, The veil of majesty, grandeur, and power, A lofty ceiling raised high, A preserved

structure upheld without pillars, A creation with neither bolts to hold it together nor supports to keep it standing (wa-lā disār yaqbiḍuhā). He did not erect it out of fear of an oppressor's might, nor from apprehension of an unforeseen calamity. Rather, He made it a sign for the observer, a landmark for the traveler, its verses testifying to His grandeur, its height attesting to His omnipotence, its perfection proving His subtle wisdom. Whoever contemplates the creation of the heavens, the cyclical movements of the celestial bodies, the alternation of night and day, and the wisdom and power embedded therein, and then looks into himself, into the very structure of his body, witnesses with every moment, and perceives with every glance, a truth that speaks clearly, a testimony that proclaims:
"Its Maker is the Ever-Living, the Self-Sustaining, the All-Powerful",
and its existence attests that its Lord is All-Wise and All-Knowing.
Thus, the universe is: A heaven adorned with constellations, A vast earth traversed by paths, Oceans with surging waves, A moon that radiates light, And a blazing sun that gives warmth . And ascending clouds, gushing waters, bodies fashioned with limbs, living beings formed from mingled fluids. All of these testify to the Omnipotent Creator. Exalted is He who fashioned creation in manifold forms, made them eloquent in wondrous tongues, and decreed for them appointed lifespans, sustenance, and provisions. He is the All-Knowing Creator, from whom not the weight of a dust mote escapes His knowledge, nor does the measure of a single drop slip from His preservation. So how could anything He Himself brought forth be hidden from Him? How could anything He Himself originated be veiled from Him? For the Creator is ever-knowing of His creation, encompassing His handiwork, harmonizing its elements, witnessing its truths and mysteries, perceiving its hidden and manifest realities. He is the Knower of the unseen, the Witness to the secrets of hearts. Limbs bear witness to Him. The faculties of the body are His armies. Consciences (damair) are His unseen realms. The innermost thoughts are laid bare before Him. Nothing from His creation is concealed from Him, nor does anything from His handiwork escape Him. How then could anything He brought into being be hidden from Him? How could anything He originated be veiled from Him? Exalted is He! The All-Powerful, the All-Knowing. He has ever been the Watcher over secrets, ever near to the souls, ever accounting for deeds. He is the Ever-Watchful, Ever-Near, the Witness who is never absent. Exalted is the Ever-Sustaining, the Almighty, the All-Speaking, the All-Knowing, the All-Hearing, the All-Seeing. His hearing is transcendent beyond ears and eardrums. His sight is sanctified from pupils and eyelids. His speech is exalted above instruments and tongues. He brought forth the intellects, without an opposing force present when He formed them. He shaped the souls, without a counterpart existing when He tested them. He alone, without partner, is God. The spirit (al-rūḥ) is but a drop from the boundless oceans of His dominion. The soul (al-nafs) is but a flame from the infernos of His majestic power. The seven

heavens and the earth and all within them are but a speck from the vastness of His power. Seventy thousand worlds are but traces of His wisdom. The entire cosmos is but a secret among the secrets of His craftsmanship. And all of it bears witness that He is the One who their is no God but Him, alone, without partner, in the majesty of His magnificence and grandeur. The inhabitants of the heavens think He is on earth. The dwellers of the earth assume He is in the heavens. But He is the Self-Sufficient, the Supreme Arbiter, exalted beyond place and direction, present in every location, far above being perceived by sight or eyes, transcendent over change and occurrence, the One beyond duality, the Only One worshipped in all times. He created man and fashioned him in due measure, perfected his form and shaped his image, split open his hearing and his sight. He brought him forth from a lowly fluid, a mere drop, and established him upon truth as a sacred path and guidance, instilled in him innate monotheism, and kindled within him the lamp of reason. He unbound him from the tomb of the womb with fingers of relief and reflection, delivered him from the placenta of the womb by the hand of will, mercy, and power. He transformed menstrual blood into milk in the mother's breast, sustained him with His provision, brought him forth into the world with ease and gentleness, nurtured him with His kindness, caused him to grow into the best of forms . He endowed him with: Hearing to perceive His verses, reason to comprehend His words and grasp His attributes, sight to behold His power, aheart to recognize His greatness, a soul to affirm His oneness, a tongue to spread His praises. He made: Man's body a city, his soul its guardian, his heart his sacred house and sanctuary, The angels its honored visitors. He honored and favored him, enveloped him in abundant blessings, commanded him to know Him, so that he may show gratitude for His boundless bounty. He placed him in the abode of trial and tribulation, sent forth messengers to guide him, drove him with the whip of fate to the field of ego death, and made death the equalizer of kings and paupers (fuqara) alike. This is the subtlety and justice of the divine decree, and the passage to the realm of eternity. To return them after death is a necessary grace, to grant them compensation and recompense. Glory be to Him who fashioned creation, without ever faltering when He initiated them, without ever seeking solace from them when He brought them forth, without ever suffering loneliness when He took their lives and caused them to perish, without ever finding resurrection difficult, for it is easier for Him than their creation. He calls them forth to the gardens of righteousness, and summons them to His mercy. Blessed is the Almighty, the All-Powerful. His knowledge of them before their creation, is as His knowledge after their formation and manifestation. Glory be to Him who inspires, and to Him belong bounty and grace. I believe in the Lord of Dominion and Sovereignty, I submit to the Lord of Might and Majesty, I place my trust in the Ever-Living, who never dies. He is the Lord, singular in His oneness, without peer, the Living, the Powerful, the Most High, the Self-Sufficient, in need of no aid. I bear witness to the Necessary Existence,

the Bestower of Generosity and Abundance. He is the One without limit, the Indivisible Unity, the Absolute Self-Sufficiency, with neither beginning nor end, the Simple Divinity, to whom all things belong, both king and subject. With my essence, heart, soul, thought, and very being, I worship none but Him.
I bear witness that Allah is the Clear Truth, alone without partner. To Him belongs the kingdom, and to Him is all praise. He is the Sovereign, the Self-Sufficient, the Eternal Refuge, He neither begets nor is begotten, nor is there any equal to Him. I bear witness to my Lord and Master, the Shaper of my essence and the Ordainer of my attributes, the One to whom belong my devotions, my prayers, my life, and my death, that He alone is God—there is no deity but Him. He is the Lord of all things, the Creator of all things, the One worshipped by all things, the Sovereign over all things, and the True Possessor of all things. In His hands lies the dominion (malakūt) of all existence. He is the Ever-Sustaining, the First before the emergence of all that exists, and the Ever-Living (al-Ḥayy) who endures beyond the perishing of all things. The One (al-Wāḥid), beyond comparison or likeness, the Indivisible (al-Aḥad), of whom nothing resembles Him in any way. He is the All-Hearing, the All-Seeing (al-Baṣīr), whom vision cannot grasp, yet He perceives all vision, for He is the Subtle (al-Laṭīf), the All-Aware (al-Khabīr). And indeed, these divine attributes (ṣifāt ilāhiyya), and these lordly praises, belong to none but Him alone. None possesses them, nor is worthy of them, except God. Exalted is He, the Just Judge (al-Ḥakam al-ʿAdl), in whose decree there is no injustice and in whose will there is no oppression. Events unfold according to His decree (qaḍāʾ), not according to mere preference (riḍāʾ). I hold as a certainty that whoever comprehends this conviction alone, purifies Him from association with contingent beings (muḥdathāt), devotes himself to Him in worship (ʿibāda), and proclaims gratitude and praise to the Divine (ḥamd), is a sincere believer (muʾmin mukhliṣ), enveloped in grace and divine favor (ʿināya wa-minna), assured of salvation and paradise. And all of this is by His grace (luṭf), His guidance (hudā), His might (ḥawl), and His power (quwwa), His generosity, His direction (irshād), and His illumination (dalāla). Glory be to Him, the One who initiated creation with bounty, enjoined obligation with justice, exalted knowledge (ʿilm), and condemned ignorance (jahl), who poured forth grace, clarified the path, set forth the proof (dalīl), sent forth the messengers (rusul), and raised the prophets—peace be upon them—as rulers to manifest His command and spread His justice. He appointed the divinely chosen successors (awṣiyāʾ), peace be upon them, as the standards of His religion's perfection and the signs of His grace. He sent them forth with guidance (hudā) and the religion of truth, as messengers bearing glad tidings and warnings, truthful and infallible, calling to Him, speaking by His authority, and acting by His command. Then, He—praise be to Him—made us among the community (umma) of the noblest of prophets, the purest being created from clay and water, the most honored envoy by whom the heavens and the earth were sanctified.

The sanctified body (al-jasad al-muṭahhar), the blessed soul (al-rūḥ al-muqaddas), whose fragrance filled the desert of Mecca (al-baṭḥāʾ), the bearer of glad tidings and the warner, the radiant lamp (al-sirāj al-munīr), the first of the prophets in divine light (nūr), the last in appearance (ẓuhūr), the secret flowing through noble lineages (aslāb) and pure wombs (aẓhār). The most honored in followers, the most exalted in law (sharīʿa), the most eloquent in speech (faṣāḥa), the loftiest in rank (qadr), the noblest in scripture (kitāb), the highest in station (janāb), the most honored among all who have ever ascended pulpits and addressed the multitudes. The divine utterance, the most eloquent in the language of ḍād, the noble prophet, peace and blessings be upon him and his purified family. He is the merciful and compassionate, the first and the last, the manifest and the hidden, the opener and the closer (al-fātiq al-rātiq), the conqueror and the seal, the knower and the judge (al-ʿālim al-ḥākim), the witness and the divider, the supported and the victorious, Abū al-Qāsim Muḥammad ibn ʿAbd Allāh—the praiseworthy and the praised (al-ḥamīd al-maḥmūd), the truthful and the trustworthy (al-ṣādiq al-amīn), the honored and manifest (al-ʿazīz al-mubīn), the one chosen from the most refined clay, the one sent as a mercy to the worlds, the elect of God and His chosen one, the leader of His chosen servants on the Day of Resurrection, the seal of the prophets, and the master of the first and the last. May the peace and blessings of God be upon him and upon his pure family. We believe in God and in Muhammad, peace and blessings be upon him and his family, and in what he called us to, and we have followed the light that was sent down with him. And He has guided us to His chosen one (waṣiyyuh), the one uniquely designated with loyalty (walāʾ), the standard (liwāʾ), and brotherhood (ikhāʾ). The Prophet explicitly appointed him, his brother and confidant, his successor (khalīfah), the commander of his army, the bearer of his banner, the sovereign of his message, and the leader (imām) of his nation. He was the one who sacrificed himself for him, who endured the same tribulations, his strongest supporter in times of adversity, the one who upheld him when others abandoned him. He is the Master of the Successors (sayyid al-waṣiyyīn), the Leader of the Pious (imām al-muttaqīn), the Arbiter of Faith (diyyān al-dīn), the one honored at the Divine Right Hand (ṣāḥib al-yamīn), the Guiding Light of the Righteous', the Vicegerent of the Lord of the Worlds', the Divine Mystery (sirr Allāh), His Proof (ḥujjatuh), His Sign (āyatuh), and His Word (kalimatuh) among the first and the last. He is the one who upholds the truth (al-qāʾim bi-al-ḥaqq), the manifest Imam (al-imām al-mubīn), our master and lord, ʿAlī ibn Abī Ṭālib, the Commander of the Faithful (Amīr al-Muʾminīn), peace be upon him. With his love (maḥabba), religion was perfected; with his allegiance (wilāya), the people of certainty (ahl al-yaqīn) affirmed their faith. By him, the scales were balanced. And after him, his purified progeny, his most noble descendant, his infallible sons, and his divinely chosen successors, and his righteous grandsons, peace be upon them all, continued the divine guidance. They are the rightly guided leaders, the

successors of the Noble Prophet, the sons of the Most Merciful and Compassionate (al-Rauf al-Raheem=Muhammad), the trustees of the Most High and Mighty, the inheritors of the messengers, and the last remnants of the prophets. They are the masters of the first and the last , the divine ordinances, and the most virtuous of their time, a lineage extending from one to another, and Allah is All-Hearing, All-Knowing. And I bear witness, O Lord, and I affirm with certainty that Your word is truth, Your promise is true, and You have commanded resurrection and restoration. The Hour is surely coming, and God will raise those in their graves. Indeed, the only true religion in the sight of God is Islam. May God bestow the best of rewards upon Muḥammad, peace and blessings be upon him and his family. And may God send His eternal greetings of peace upon Muḥammad, peace and blessings be upon him and his family.
O Allah, to You belongs all praise for what You have caused my tongue to utter of Your glorification (ḥamd), and for what You have taught me of Your praises (madḥ). And to You belongs all praise for what You have inspired within me of gratitude, and for how You have guided me to Your remembrance (dhikr). And to You belongs all praise for the lightest of duties You have enjoined upon me in obedience (ṭāʿa), and for the most abundant of favors You have bestowed upon me in grace (niʿma). O Allah, to You belongs all praise—unceasing, exalted, successive, blessed, and pure . An eternal (abadan), everlasting (sarmadan), untainted (mujarradan), and perpetual (muʾbadan) praise, enduring as long as Your existence, without end. A praise that surpasses the praise of all who praise You, a praise that will never fade across time, nor diminish in knowledge, nor lessen in weight on the scales. A praise that only increases, never perishing, rising ever higher (yaṣʿad), and never coming to an end. And to You belongs all praise, O You whose virtues (maḥāmid) and generosities (makārim), grants (manaḥ), blessings (ṣanāʾiʿ), graces (ʿawāṭif), and kindnesses (ʿawārif) cannot be enumerated. O You whose bounties (ayādī) and favors (mawāhib) cannot be counted—the overflowing (al-sawābigh), the abundant (al-shawāʾigh), the perpetual (al-dawāʾim), the ceaselessly flowing (al-dawāʾib), the ever-surpassing (al-fawāʾiḍ), the most excellent (al-fawāḍil). His gifts are immense and beautiful, His generosity is vast and abundant, His grace is overflowing and complete, His beneficence remains inexhaustible, His kindness is radiant and all-encompassing, like a sun of dazzling brilliance. O Allah, You are my Lord and the Lord of all things. To You I submit, in You I believe, upon You I rely, unto You I turn in repentance, and You alone I worship. I glorify (unazzih) and declare Your oneness (uwaḥḥid) for Your essence and Your sanctified attributes. In Your Great Name (bismika al-ʿaẓīm), I exalt and sanctify (usabbiḥ wa-uqaddis), I proclaim Your oneness (uhallil), and I magnify (umajjid). For the majesty of Your noble face, I bow (arkaʿ) and prostrate (asjud), and for Your eternal grace and Your all-encompassing beneficence, I offer gratitude (ashkur) and praise (aḥmad). To the doors of Your generosity and Your boundless bounty, and to Your blessings, I seek and turn.

I ask You, O Allah, by the majesty of Your oneness, by Your divine power (al-qudra al-rabbāniyya), by Your divine praises (al-maḥāmid al-ilāhiyya), by Your merciful laudations (al-madāʾiḥ al-raḥmāniyya), by the luminous lights of Muhammad (al-anwār al-muḥammadiyya), by the sacred mysteries of ʿAlī (al-asrār al-ʿalawiyya), by the infallibility of Fāṭima (al-ʿiṣma al-fāṭimiyya), by the pure and guiding dignity (al-ʿizza al-zakiyya al-hādiya al-mahdiyya), by Your stations (maqāmātika), Your signs (āyātika), Your marks (ʿalāmātika), and Your manifestations (tajalliyātika)—there is no distinction between them and You, save that they are Your servants and Your creation.
Bless Muhammad and the family of Muhammad, for whose sake the heavens were established, and the earth was upheld upon water. You have chosen them over all the worlds, and made obedience to them an obligation upon all creation. You have kept me steadfast in faith in You, in belief in Muhammad, in allegiance to the best of successors, ʿAlī, the Commander of the Faithful, and in adherence to the guiding ones from his pure progeny, the Ark of Salvation (safīnat al-najāt), the masters of all successors (sādāt al-waṣiyyīn), while disavowing their enemies, the misguided. In this, O Lord of the Worlds, I am content. O Allah, this is Your true path, and Your religion of truth, which You love and approve, and in which You love those who adhere to it, and answer the prayers of those who call upon You. O Allah, bless Muhammad and the family of Muhammad, keep me steadfast upon this upright faith, make it firm, resolute (ḥāziman), and ever spoken by my tongue. Make my inner self (sirrī), my outward state (iʿlānī), my limbs (jawāriḥī), and my very being (arkānī) firmly believing, certain, and affirming of it. Make it a light in my grave and in my shroud (ʾikfānī). I have grasped the fringes of grace and hope, and I have knocked upon the doors of faith and loyalty with the fingers of conviction and success. So, O Allah, make it sincere for Your face, O Judge of all servants, and provisions for the Day of Resurrection and the Great Call. Indeed, You are the Most Generous, the Most Giving, the greatest of those who are asked and the most generous in granting. O Most Merciful of the Merciful.